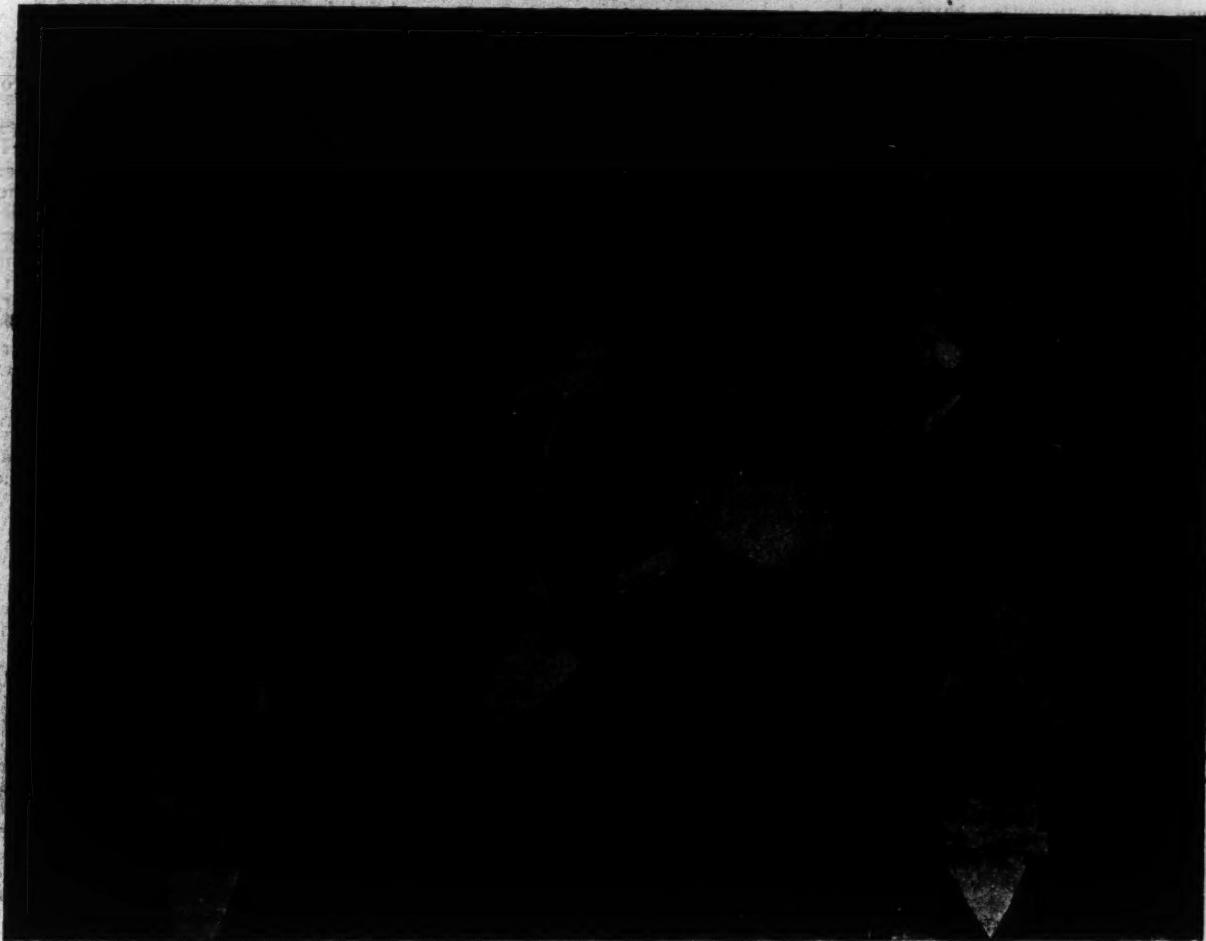




VOL. 1.

CHATTANOOGA, TENN., SATURDAY, NOVEMBER 25, 1899.

No. 52.



ELDER RAY ASHWORTH.
ELDER GEO. E. MAYCOCK.

ELDER DAVID P. FELT.

ELDER A. F. CARDON.
ELDER L. R. ANDERSON.

HISTORY OF THE STAR.

FOR a number of years the need of a Mission paper in the Southern States has been earnestly contemplated. President Elias S. Kimball made a vigorous effort to establish a paper, but because of non-support he was compelled to abandon his hopes.

Ben. E. Rich, when appointed to succeed Elias S. Kimball as President of the Southern States Mission, was informed about what had been done, and being enthused with the same spirit that actuated President Kimball, made a thorough investigation of the matter and was assured of the hearty support of the Elders in this Mission, and received the sanction of the authorities of the Church. Elder David P. Felt was called into the office from Georgia, and assisted in establishing the paper and acted as its first editor. Elder Ray Ashworth succeeded him, with Elder A. F. Cardon as his assistant. When these two brethren were released, President L. R. Anderson assumed control until the arrival of Elder Geo. E. Maycock from Utah.

The paper has held its head above water, and at the close of the first volume we have a few dollars to our credit.

Our next issue will be the first number of Volume II. If the same support will be given from Elders and Saints as was manifested in Volume I, we will continue to send forth THE STAR as a weekly visitor and as a powerful missionary to all who receive it. Through its distribution we hope to bring the Saints and Elders of the Southern States Mission nearer together, as it were, and acquaint all who receive it with what is being done in this Mission.

The Roberts Case in Congress.

BY BRIGHAM H. ROBERTS, MEMBER-ELECT OF CONGRESS FROM THE STATE OF UTAH.

Written for the New York Times.

Those engaged in working up a public sentiment against the representative from Utah demand of the House of Representatives either that he be not allowed to take his seat, to which it is admitted that he was legally elected, or, after being admitted, that he be expelled. That the House can do either of these two things is extremely doubtful. To refuse a representative his seat when he has been legally elected—no fraud charged in the election returns, no contest made by opposing candidates for the office, and it is admitted that the representative possesses all the qualifications prescribed by the Constitution of the United States—is a proceeding utterly without precedent and altogether so absurd as to be out of the question. As to the proposition to expel the member from Utah after seating him, while it is conceded that the precedents of the House are not altogether harmonious on the subject of expulsion of members, it is perfectly safe to say that it never yet has expelled a member for an alleged defect of moral character. The clause of the Constitution that grants to the House the power to expel a member is as follows: "Each house may determine the rules of its proceedings, punish its members for disorderly behavior, and, with the concurrence of two-thirds, expel a member." May punish him for what? For disorderly conduct. May expel him for what? Evidently for disorderly conduct of a more aggravated kind, by which the House is disturbed, its business interrupted, or its dignity or honor infringed. Certainly not for an alleged misdemeanor which, if committed at all, was committed before the said member's election, was well known to his constituents, was charged against him during the campaign in which he was elected, and punishable under the laws of the state from which he comes.

I think those who are at the bottom of the present agitation to encompass the expulsion of the member from Utah are aware of the weakness of their position from a legal standpoint, and hence are seeking by all the means their ingenuity can invent to induce the House of Representatives to act without regard to precedents or the legal rights involved, and to that end they have started among some of the churches and other religious societies the present agitation not only against the member from Utah, but against the whole Mormon people. I have no fear, however, that the House will act without regard to the precedents established or my legal rights. Nor do I believe the members of the House will be much influenced by the clamor of sectarian religious societies, for the reason, first, that it is a matter clearly outside the sphere of the churches; and, second, because the whole agitation is based upon misrepresentation of facts and absolute falsehood. And as many well-meaning people and Christian ministers outside of Utah are misled by the falsehoods of those at the bottom of the religio-political scheme to unseat Utah's representative, and thus defeat the expressed will of the people of a sovereign state, I point out some of the false charges on which the agitation is based:

Faith Has Not Been Broken.

It is falsely charged that the Mormon Church has broken faith with the government of the United States in reference

to polygamy; that is, it is charged that the practice of polygamous marriages has been resumed by the Church.

In the first place, it must be remembered that no compact exists between the Mormon Church and the government of the United States on the subject of polygamy. The only compact existing on that subject is between the people of Utah acting through their representatives in the State Constitutional Convention and the people of the United States represented by the President and Congress. To understand that compact is important, as by reason of it the whole vexed question of Mormon polygamy was settled, and by understanding the nature of that compact the damnable iniquity of the present agitation appears. In the Enabling act passed by Congress authorizing the people of Utah to form a State Government it was expressly stipulated that the Constitutional Convention should "provide by ordinance irrevocable without the consent of the United States and the people of said State * * * that polygamous or plural marriages are forever prohibited." That was the only demand made upon this subject by the people of the United States. Congress could be induced to go no further, though an effort was made to have it do so. When in the Constitutional Convention the representatives of the people of Utah dealt with this requirement they adopted the very language of the Enabling act. In addition to this the convention also adopted so much of a former territorial law as defined and provided for the punishment of polygamous marriages, and declared it to be in force in the state of Utah. This territorial law exactly paralleled the enactments of Congress on the same subject. It defined polygamy in the same terms as the Congressional enactments did, and provided the same penalties. It also defined unlawful cohabitation in the same terms as the acts of Congress. This offense is continuous living in polygamous relations after the illegal marriage relations have been formed, and in both the congressional and territorial legislation was made a misdemeanor, whereas polygamy was a felony. This law, I repeat, the convention cut in two, and made the part punishing polygamous marrying part of the Constitution, while the part of the law defining and punishing continuous living in polygamous relations was discarded.

Why? Because there was nothing in the Enabling act that demanded the disruption of those existing marriage relations which had been entered into under the sanction of the Mormon Church. It only required that "polygamous or plural marriages" should be prohibited for the future. When it was suggested to the gentleman who introduced the resolution making the above settlement that the part of the law defining and punishing unlawful cohabitation should also be included in the Constitution he replied in effect that those were conditions he was not aiming to meet: that the Enabling act only required that polygamous marriages for the future should be prohibited, and that is all that was done. All this appears in the officially reported and unpublished debates of the convention. That was the settlement of this question. That is the compact between the United States and the people of Utah. Those were the

terms, so far as polygamy was concerned, on which Utah was admitted into the Union. And I affirm positively that that compact has been kept on the part of the people of Utah. The people of my state are not covenant breakers, as her enemies charge. There is no attempt made to repeal or annul the parts of the Constitution prohibiting polygamous or plural marriages. There is no desire to disrupt that compact with the United States. The Mormon Church has not violated the compact and has no desire to annul it, but, on the contrary, the venerable head of the Church has officially avowed his determination to adhere to this settlement of the question.

The representative to congress from Utah has not violated this compact, the assertion of his enemies to the contrary notwithstanding. When the little coterie of sectarian ministers and disappointed would-be political bosses in Utah who began this agitation say that the Mormon Church or its members violate the compact between our state and the people of the United States because a few men in Utah feel morally bound to fulfill their obligations to the women they married under sanction of the Mormon Church, previous to the issuance of the Church manifesto of 1890 discontinuing polygamous marriages—when they say this is a violation of the compact with the United States, they say that which they know to be untrue; disrupting and discontinuing those polygamous relations was no part of the compact. It was not demanded by the Enabling act. It was not any part of the action of the Constitutional convention, but, on the contrary, steps were studiously taken not to disrupt those relations by Constitutional provision, by discarding the parts of the anti-polygamy law which would have brought about that result. And, indeed, was not that a just and statesmanlike settlement of the vexed question? What good would come to the people of the United States by a disruption of those plural families? What good would come to either morality or religion to turn those plural wives and their children adrift? What Christian woman's home would be the securer for knowing that a Mormon plural wife's home was now destroyed? And let it be remembered that the home and family of that plural wife was established under the sanction of—to her—a holy church ceremony, and with the approval of all her people. A broad mind and a Christian spirit will approve of the settlement that was made of that question. The fountain of the evil was dried up, the people of the United States can be generous enough to allow the streams that flowed from it to take their course until lost in the oblivion of death. Since her admission into the Union Utah has been under the strictest surveillance. The whole nation has watched her. Even sectarian priests, in Utah, according to their own reports to church conferences and articles to the press, left somewhat their high calling as ministers of the Gospel and turned spotters and spies upon their Mormon neighbors, to see if they could catch them violating the agreement with the government; and yet all they can truthfully charge is that some men—the number is few and rapidly growing less—who entered into plural marriage relations previous to 1890, when the Church formally and officially discontinued such marriages, and hence, of course, previous to the settlement of the question by the compact of our state

Constitution, have felt it morally binding upon their consciences to fulfill the obligations of their marriage vows to those polygamous families. This is the only "polygamy" that has existed in Utah since the admission of the state, or since 1890, in fact. And yet these cases have been so ingeniously reported by the present agitators as to make it appear that they were new cases of polygamy; that the Mormon Church was "resuming" the practice of "polygamy;" that the state of Utah was breaking its covenant with the nation. I refrain from any effort to express the contempt one naturally feels for those who lie to deceive, and bear false witness against their neighbors. A contempt increased by the recollection that for the most part this despicable agitation, based on misrepresentation and supported by falsehood, is the work of men posing as ministers of the Gospel of Jesus and sent out to Utah, forsooth, to convert the Mormons from the error of their ways!

Not a Church Matter.

It is falsely charged that the Mormon Church controls the politics of Utah, and that the representative from Utah was nominated and elected by Mormon Church influence.

The political convention which nominated the representative from Utah was the regularly called convention of the democratic party, conducted under the regulations usually governing such bodies, and in which both Gentiles and Mormons sat as members. From the several candidates for the nomination Roberts was chosen on the first ballot, and no question of the regularity of the convention or of its proceedings was ever raised by democrats, either on the part of Gentiles or Mormons, and both classes worked enthusiastically for his election. The Mormon Church had nothing to do either for or against the representative's election. It is true he had Mormon democratic friends who worked for his election, but it is also true that there were Mormon republicans—and a number of them high in the councils of the Church—who as earnestly sought by every honorable means in their power to encompass his defeat. The representative carried every non-Mormon stronghold in the state, and lost many almost exclusively Mormon settlements (because the majority of the people in them were republicans), and came out of other almost exclusively Mormon counties with greatly reduced majorities; and he is today representative from Utah rather by reason of Gentile than of Mormon support. It is not true that he was either nominated or elected by Mormon Church influence.

No Test of American Sentiment.

It is falsely charged that the Mormon Church leaders sought to have Roberts elected to test the sentiment of the people of the United States as to whether Utah would be held to the agreement in the matter of the abandonment of polygamous or plural marriages.

This is the first time the Mormon leaders were ever charged with absolute stupidity. Any question about the people of Utah being held to their agreement to abandon polygamous or plural marriages, as provided in their state Constitution, has never existed. There never has been in the minds of anybody at any time a doubt about it. The struggle for toleration of a plural marriage system, running through half a century, attended as it was with the suffering inflicted upon the Mormon people under special legislation

and vindictive crusades; with its enforced exile and imprisonment for those who out of an honest thought believed they were but doing God's will—all this, and much more, is not forgotten. The Mormon people know the views of the people of the United States on that subject without testing it again. There never was a more puerile suggestion than that the representative from Utah was elected to make such a test. It is too silly to require refutation.

Not Brigham Young's Prediction.

It is falsely charged that Roberts was elected to crowd polygamy down the throats of the American Congress and people, to fulfill an alleged prediction of Brigham Young that it would yet be done.

I challenge, first of all, the existence of any such prediction. Familiar as I am with all that Brigham Young ever said or wrote that is on record, and, familiar as I am with his contemporaries, I never saw or heard of any such prediction until this absurd charge was made a few months ago in a New York paper, and repeated recently by a minister at an anti-Mormon meeting in Boston. Second, I challenge that such a consideration anywhere or at any time entered into my nomination or election. It is fabrication pure and simple.

Does Not Represent Polygamy.

It is falsely charged that the congressman from Utah was elected to represent polygamy. That if he is seated and retains his seat it will mean that congress endorses polygamy, and that there will be an immediate revival of the Mormon plural marriage system in Utah.

In the name of all that is consistent, I would like to know how the Mormon people could hope to base a revival of the practice of plural marriage—even if they had the disposition to do so—on the fact of the representative from Utah taking and retaining his seat in the house. Does the house of representatives endorse the individual views of all the men it admits to membership? If Socialists should from some congressional district elect a congressman, would his admission to the house say to the world that the American congress endorsed Socialism? Surely my enemies give the Mormon people and even congress little credit for common sense when they trump up such a charge as this. I don't go to Washington as a representative of polygamy. I am not sent there by my constituents to ask congress to consent to the repeal of the clause in our state Constitution which defines, prohibits, and punishes polygamy—and it should be remembered that this particular clause in our state Constitution cannot be repealed without the consent of the United States. I shall not go to Washington to advocate or even defend polygamy. The question has passed the point where either is necessary in the American congress. By the settlement of the matter between the people of the United States and the people of the state of Utah the question has been taken from the field of political controversy. What views and beliefs individuals may entertain is a matter of indifference in this connection. We have not yet undertaken, I think, the task of prescribing opinion or barring men from political preferment for mere opinions they may entertain.

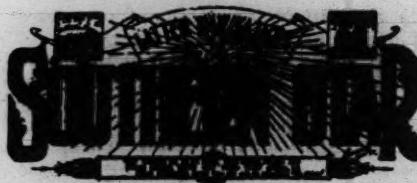
The "American Home."

It is falsely charged that the representative from Utah now advocates polygamy—that is, the present contracting of polygamous marriages, notwithstanding

ing the Utah Constitutional prohibition of such marriages.

The only evidence adduced in support of the charge is a quotation from a magazine article written some two years ago by him in response to inquiries of a number of gentlemen in New York, who asked on what grounds the Mormon Church in the past had justified the doctrine of plural marriage. The question was presented in such form that it involved the consideration of whether or not the Bible sanctioned polygamy; and, my answer to that question is now so misrepresented as to make it appear that I am an advocate of polygamy in the sense of advocating plural marriages now, whereas every way I stand committed to sustain the settlement of that question as fixed by the terms of the Utah Constitution forever prohibiting plural marriages; and my article merely explained the grounds on which the Mormon Church in the past based its justification of plural marriages. Would the men trying to unseat the representative from Utah hold that one may not make an explanation of past conditions without offense? Are these sectarian ministers who are at the bottom of this agitation against this representative so sensitive over the fact that it was by the force of repressive and harsh legislation, often cruelly administered, that led to the suppression of Mormon plural marriages rather than their "Christian love," the arguments of the Rev. Dr. Newman against Orson Pratt, or their own little popgun arguments on the same subject—are they so sensitive on this matter that they can bear no explanation of this past controversy without stuffing their fingers in their ears and running through the nation screaming "The Mormons are advocating polygamy, the Mormons are threatening the American home?" It would be interesting to learn what views these gentlemen entertain on the freedom of opinion and freedom of speech. Where were they reared? In Spain or Russia or some petty despotism of the Orient? Surely they never breathed the free air of the great western republic! Come they down from the ninth or the thirteenth century? Surely they do not belong to the close of the nineteenth century!

I pass by the many other falsehoods that have been uttered relative to myself in this present agitation, knowing that the time is near when those who uttered them and myself will be face to face. I can then answer to the charges accusing me of being guilty of a misdemeanor in the state of Utah. I can answer to the House of Representatives—the first parliamentary body in the world—if it can consent to so far forget its dignity as to resolve itself into a police court to ascertain if one of its members is guilty of a misdemeanor alleged to have been committed in a distant state and punishable there. I could have answered to the accusation a year ago, for it is more than that length of time since the clamor about it began; I could have answered then in some justice of the peace court in Utah if the complaint had been made before such a magistrate instead of before the whole American people. But to so lay the complaint did not suit the starters of this present agitation, bent as they were upon an anti-Mormon crusade. It could not have been made to appear by proceeding so that the "American home," enshrined as it is in the hearts of eighty millions of people, protected by the force of a



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SATURDAY, NOVEMBER 25, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, "by those who are in authority, to preach the gospel and administer in the ordinances thereof."
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonitions of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

God gives a man his tools, but he must acquire his trade.

An Index will be published and mailed to every subscriber in about two weeks.

How would you be, if He, which is at the top of judgment, should judge you as you are?

No mission history will be published in this issue of The Star, as we have finished the year 1892 and wish to begin a new year in the history with a new year of The Star.

Occasionally you will find a man who works so hard for the church and in fixing his soul right for the next world, that he has no time to make provision for his widow and children in this.—Atchison Globe.

**HEARERS,
NOT DOERS.** **F**ROM the Progress, published at Shreveport, La., we clip the following:

"As all men's tastes and ideas are not alike, no one man or set of men has the right to prescribe for the others."

If this thought could be written upon the heart of every man and woman and would be carried into effect by all, it would not be long before the people of the earth would at least be as far advanced as the animals and beasts were before the fall.

Every man could lie down in peace and go about the daily pursuits of life and have no fear that some cruel assassin was lying in ambush to take his life.

How very distant is this feeling of love that should be! This text will be, like the Scriptures, read but never carried into action.

In the same state where this was written, two men were "taken out," less than a month ago, into the woods and compelled, under penalty of death, to leave a certain parish, and for the reason that "aforesaid men did preach doctrine that we did not want to hear," and it would have been well to add, that we are determined that others shall not hear either, for some are inclined to believe their doctrine when they hear it and think it to be the work of God, when we know, although we have never heard nor read any of their doctrine, that they are not preaching the Gospel."

If those people who have and are practicing the last mentioned act will accept the lesson taught in the clipping at the head of this article, in six weeks Louisiana will be noted for the best citizens of the south. We congratulate the Progress upon the wholesome food it has been feeding its subscribers of late; its advice in this note, as in the Val Bates case, would grace the pages of any prayer book.

Judge Not.

In its issue of last Monday, 13th inst., the Knoxville Sentinel gave a report of the services held in the Baptist church, from which we reproduce the following:

In an introductory talk, preceding his sermon last night, Rev. M. W. Egerton, pastor of the First Baptist church, took occasion to refer to the Mormon convention, which was held in the city Saturday and Sunday. Rev. Mr. Egerton declared it was a disgrace to and a reflection on a Christian taxpaying community, that the Market hall should have been leased by the city officials to the Mormon Elders for their meeting. He said such action was offering encouragement to a sect, the purpose of which was to "literally uproot the principles upon which the true Christian religion is founded."

Does the above sound consistent, coming from the lips of a man who professes a profound belief in the inspired utterances of holy men, who anciently wrote and spoke as they were moved upon by the Holy Ghost? This world has many bigots and hypocrites who profess a belief in the Bible when its lids are closed, but really have about as much of it when the book is open as did Col. Ingersoll.

We suppose that the Rev. Mr. Egerton did not attend the "Mormon" service in Knoxville, and would not be surprised if he had never listened to a "Mormon" sermon in his life. The chances are that he has formed his opinions regarding the "Mormon" people by listening to the words of their enemies. No doubt he would be insulted were some one to doubt his belief in the Holy Bible, yet there are a few commandments and some advice laid down in that holy record which it would be well for this reverend gentleman to have recorded upon his heart. God

says "Thou shalt not lie." He also says, "Thou shalt not bear false witness against thy neighbor." His Prophets have given us to understand that we should prove all things and hold fast to that which is good, and that if we judge of a matter before we hear both sides we will be unwise. We recommend these sayings to the reverend gentleman of Knoxville, and by adopting them it will improve his condition. "What shall we do to be saved?" is a very popular question, and there are many ways in which mankind today answer this important inquiry. If Rev. Mr. Egerton desires to meet a "Mormon" Elder upon the platform before a Knoxville audience, where both may have the privilege of answering this question, he may have the opportunity granted him. Let them both appear with King James' translation of the Bible, without heaping abuse upon anyone, without referring to any religious body, and tell the people from a biblical standpoint what really constitutes the principles upon which "the true Christian religion is founded." Will he do this? No! he will continue to misrepresent his neighbor, break the commandment of God which says "Thou shalt not lie;" he will continue accepting the testimony of our enemies without investigating the other side, and in various ways prove that his pretended belief in the Holy Scriptures is only "contribution box deep."

How would those who treat the "Mormon" religion in this manner like to have Christianity measured in the same manner? We have only the testimony of friends of Christ that He was raised from the dead; men occupying the same position to Christianity that the Rev. Mr. Egerton does toward "Mormonism," declared that Christ was not resurrected; they said His friends came and stole His body away while the Roman soldiers slept. If Christianity were measured in the same manner that Rev. Egerton measures "Mormonism" it would "literally uproot the principles upon which the true Christian religion is founded." Consistency is a jewel, but the Rev. Mr. Egerton is base metal.

Ben. E. Rich.

Fate of Another Mormon Hater.

Butler has a sensation which has stirred up the wrath of its people, and Rev. J. W. Hill, a Methodist clergyman, is in a peck of trouble as the cause of the agitation.

He has been pastor of the M. E. churches at this place and Montgomery during the past year, and at the recent conference was assigned to Argenta, near Decatur. With his family and effects he removes today to the new charge.

The ladies of his congregation decided to give a farewell supper in the church last Friday night for his benefit. Accordingly they solicited a large supply of edibles from various members, to provide for the feast.

Rev. Hill and a member of his flock, Miss Gertrude Haggard, did the collecting. Their route from one house to another happened to take them into an unfrequented place, when, it is said, Rev. Hill took liberties with his companion. She opposed his advances and upon returning home, told her mother of the insult.

Mrs. Haggard at once phoned to Dr. Moyer, of Hillsboro, her brother, who hastened here, and, accompanied by T. S. Hoss, a prominent merchant, interviewed the preacher and brought him before Miss Haggard, where he did not deny

his wrongdoing. The people of this place were so indignant that Monday night he was hung in effigy and there was strong talk of more summary measures.

The above is clipped from a Decatur, Ill., paper. Rev. J. Wesley Hill was once located in Utah, and was filled with hatred toward the "Mormons." He became famous there for his ability to steal other ministers' sermons.—Editor.

"Hickory Switches."

BY ELDER B. F. PRICE.
Written for The Southern Star.

I herewith give you an account of the mobbing of Elders F. P. Carlisle and J. E. Myler.

They had just finished canvassing Butler county, Kentucky, and were holding a meeting at Long Branch District, located five miles from Morgantown, the county seat of Butler county, where many friends and some converts were made. The flame kindled from this success, which always stirs the devil to the center, burned in the hearts of these lawbreakers and could be quenched only when they had whipped the servants of the Lord.

Three of the converts requested baptism before the Elders were to leave. Preparation was begun to perform the ordinance on the 8th of November, the day before the Elders expected to leave the county.

The mobbers learned of this action and determined to hinder it before its consummation. The brethren were stopping with a family of Saints, Johnson by name. All had retired for the night and were peacefully sleeping. About 12 o'clock the household was awakened by voices demanding the "Mormons." Brother Johnson opened the door to learn the cause of the clamor, when two revolvers and a shotgun were thrust under his nose and he was commanded to throw up his hands. When ushered into the presence of these gentlemen (?) of dark deeds, he learned their force numbered twenty, all wearing either a mask or a handkerchief over his face. "Where's them 'Mormons?'" "Are they in your house?" etc., came in quick succession from a chorus of voices. "No, they are over at my son's," was the reply.

In the early part of the evening the Elders had gone to Brother Johnson's son's house, but had returned to Johnson, Sr.'s, after he and his family had retired, hence the above reply to the "hidden-faced" demons.

While the mob, who took Brother Johnson to lead the way, were going to the son's, the Elders hastily dressed themselves and attempted to leave Brother Johnson, Sr.'s, house through the back door, but were suddenly halted by the "guards" who were left to watch the house.

The "main body" soon returned and "fell upon their prey," who mildly marched out of the house to the tune of "Hickory switches" into the road, where they were informed what the "sentence of the court" was, as follows (from the leader, a large, husky fellow): "Nose ten and fifteen, give each of them five lashes," which they did with a vengeance. Their overzealousness or ignorance, judge for yourselves, caused them to miscount, for when "tailed" it was learned that each Elder had received fourteen lashes. "Now, if you ens don't leave here 'fore sunup in the morn' we'll string you up to a limb," said the court. With exultant cries the "conquering heroes" departed. Next morning the Elders left the county, being followed to the river by the

Saints and the applicants, where the brethren baptized the believers as previously arranged. Brother Johnson took them across the river in a boat, when they went merrily on rejoicing in the Lord.

In Utah.

BY WILLIAM P. WALKER.
Beaver City, Utah, Nov. 6, 1890.
Editor of The Southern Star.

Dear Brother and Friends:—Thinking you would like to hear from one who left home and friends in Virginia to join the "Mormons" in Utah, I will attempt to describe my feelings. After traveling seven days we reached Provo City, Utah, where we were welcomed by members of the Latter Day Saints, whom we had never met before. They gave us a place to rest before boarding the train for Milford, Beaver county. When we reached Milford we were again met by friends and brought to Beaver City, where we are intending to stay. We are well pleased with the people as well as the country. We are satisfied with the Gospel and know that it is the true Church of God and that we are truly blessed in coming to Zion. We also know that if every one would live up to the requirements of the Gospel that they would have a testimony to bear unto the world that the Gospel is true, and that Joseph Smith was a prophet sent of God and endowed with His spirit.

Trusting all the people of the south will investigate the doctrines laid down by the Elders of the Latter Day Saints and find out their truthfulness for themselves, I remain

Your brother in the Gospel,
William P. Walker.

River Dale, Utah.

Editor of The Southern Star.

In reading your paper I learn so many things from my home, that I thought I should like to write my feelings and views upon some subjects so much agitated at the present.

Let me here introduce myself. I am a southerner, who came to Utah and am now living among the "Mormons." My sympathy and belief is with this Church, otherwise I would not have been here. When we arrived here and ever since the people have treated us kindly and proved themselves Christians indeed.

Much is said concerning Congressman-elect Roberts. My observation is this: He is a good, honest, conscientious man, much honored and respected, and those who know him best love him best.

As far as I can see or learn by observation, the manifesto of President Woodruff is being honored, and no more polygamous marriages solemnized, but because that 2 per cent. who did once practice that principle that they thought to be of righteous origin, will not cast these women upon the world, they cry polygamy is revived.

I am proud of the testimony I have of the doctrine of the Church of Jesus Christ of Latter Day Saints and truly I believe it is the law that shall either give life unto salvation, or death unto damnation.

Very truly,
Kirby S. and Eunice C. Sims.

The devil doesn't have to wait for his cup of coffee before he gets to work in the morning.

It is probable because Truth is naked that she so seldom appears in public life.
—Philadelphia Record.

SONNET.

Let me not to the marriage of true minds Admit impediments; love is not love Which alters when its alteration finds, Or bends with the remover to remove. Oh, no! it is an ever-fixed mark, That looks on tempests, and is never shak'n; It is the star to every wandering bark, Whose worth's unknown; although his height be taken. Love's not Time's fool, though rosy lips and cheeks, Within his bending sickle's compass come: Love alters not with his brief hours and weeks, But bears it out even to the edge of doom. If this be error, and upon me proved, I never writ, nor no man ever loved.

—Shakespeare.

Lord, are not ravens fed by Thee?
And wilt Thou clothe the lilles and not me?
Begone, distrust! I will have clothes and bread,
While lilles flourish and the birds are fed.

What a Montana Man Thinks of Utah.

J. J. Hogan, of Missoula, Mont., who recently visited Utah, had this to say upon his return: "Utah is already a great state. Its development has been phenomenal. It is one of the great commonwealths of the west and its resources are wonderful. I had looked forward to my visit in Utah with much anticipation and I was not disappointed. The state is full of interesting associations and places. My visit to the great Mormon temple was one that I would not have missed for a great deal. This immense building is without interior roof supports of any kind and a whisper in one corner of the vast room can be heard distinctly in every other portion. The acoustic properties of that building are marvelous. I was favorably disappointed in the Mormon people, anyway. They appear to be a sober, industrious, earnest people, who attend to their own affairs. In their communities I did not see half the evidences of vice and immorality that I have seen in other western cities. Their cities are well governed and they themselves are quiet, law-abiding people. As for their being the terrible people that they had been represented to be, I could not see it. On the whole, I was much pleased with what I saw in Utah."

Releases and Appointments.

Releases.

W. W. Pitkin, East Kentucky.
J. C. Smith, Virginia.
J. E. Godfrey, East Kentucky.

Appointments.

East Tennessee—F. H. Isom and John L. Smith.
Florida—N. A. Decker and Aaron Sorenson.

Louisiana—F. H. Critchfield and Joseph T. Wright.

Georgia—David P. Terry, J. A. Sorenson, M. H. Bullock, J. M. Green and R. D. Green.

Chattanooga—Thomas Ashton.

North Carolina—S. S. Hammond and George R. Bringhurst.

Kentucky—H. O. Stevens and Thomas B. Barton.

North Alabama—W. L. Dayton, A. H. Woodbury and A. C. Strong.

Mississippi—R. O. Larson and William Isom.

North Kentucky—Joseph H. Dye, George A. Jones, Thomas Alvy and W. J. Ure.

Middle Tennessee—Francis A. Elmer and Ira H. Hogan, Jr.

Virginia—F. M. Pratt and George L. Whittle.

THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, 'n its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those

who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternity of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

(From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more that menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 4, 1890.

| PRESIDENT | CONFERENCE | No. of Elders | Miles Walked | Miles Rode | Families Visited | Refused Entertainment | Tracts Distributed | Dodgers Distributed | Books Sold | Books of Mormon Sold | Books Other wise Distributed | Measures Held | Gospel Conversations | Children Blessed | Spirits | TOWN | STATE |
|------------------|--------------|---------------|--------------|------------|------------------|-----------------------|--------------------|---------------------|------------|----------------------|------------------------------|---------------|----------------------|------------------|---------|----------------------------|-------------|
| Christo Hydahl | Chattanooga | 13 | 196 | 12 | 252 | 43 | 10 | 272 | 230 | 14 | 1 | 2 | 141 | 224 | 2 | Chattanooga | Tennessee |
| Joseph F. Pulley | Virginia | 40 | 974 | 1227 | 14 | 111 | 26 | 66 | 60 | 18 | 15 | 29 | 776 | 508 | 1 | 508 Peach St., Danville | Virginia |
| B. F. Price | Kentucky | 29 | 626 | 230 | 16 | 208 | 6 | 208 | 202 | 22 | 4 | 25 | 44 | 224 | | Hopkinsville | Kentucky |
| F. B. Hammond | E. Tennessee | | | | | | | | | | | | | | | Knoxville | Tennessee |
| W. D. Rancher | Georgia | 34 | 1038 | 99 | 246 | 91 | 115 | 801 | 405 | 42 | 7 | 11 | 37 | 601 | | Augusta | Georgia |
| T. H. Humpherys | N. Alabama | 38 | 1226 | 85 | 230 | 177 | 45 | 1201 | 1067 | 57 | 1 | 21 | 64 | 776 | 1 | North Port | Alabama |
| C. G. Parker | Florida | 40 | 1111 | 412 | 66 | 178 | 10 | 574 | 496 | 46 | 18 | 19 | 68 | 411 | 1 | Lula | Florida |
| J. Urban Alred | Mid. Tenn. | 41 | 1120 | 152 | 192 | 166 | 37 | 1109 | 700 | 44 | 4 | 8 | 50 | 501 | | Nashville | Tennessee |
| Lewis Swensen | N. Carolina | 43 | 1842 | 98 | 60 | 268 | 45 | 61 | 56 | 17 | 10 | 20 | 32 | 550 | 5 | Goldboro | N. Carolina |
| Geo. A. Day | S. Carolina | 44 | 1114 | 86 | 220 | 250 | 30 | 406 | 191 | 18 | 1 | 14 | 68 | 770 | 3 | Sockey Hill | S. Carolina |
| O. D. Flaks | Mississippi | 14 | 271 | 19 | 76 | 50 | 7 | 128 | 40 | 12 | 3 | | 17 | 199 | 1 | Ackerman | Mississippi |
| D. A. Broadbent | E. Kentucky | 37 | 720 | 76 | 240 | 215 | 8 | 877 | 807 | 17 | 3 | 13 | 63 | 546 | 1 | Buck Creek | Kentucky |
| J. Lewis Hobson | Louisiana | 6 | 212 | 38 | 57 | 17 | 6 | 65 | 40 | 9 | 5 | 1 | 10 | 186 | | Victoria | Louisiana |
| J. H. Willis | S. Alabama | 19 | 612 | 2 | 43 | 361 | 32 | 328 | 103 | 18 | 3 | 1 | 22 | 234 | 2 | Cameron | Alabama |
| L. A. Thorley | N. Kentucky | 26 | 620 | 16 | 184 | 111 | 68 | 554 | 486 | 27 | 2 | 5 | 58 | 543 | 1 | Louisville | Kentucky |
| J. W. Funk | Ohio | 26 | 458 | 60 | 456 | 125 | 18 | 621 | 296 | 20 | | 18 | 25 | 349 | 1 | 622 W. 7th St., Cincinnati | Ohio |

ing a good deal about it, but they do not discuss it. From what I learned while I was in Salt Lake, I do not see how the crusaders can prevent Mr. Roberts from taking his seat if he wishes to assume it. They may be able to unseat him afterward, but I cannot see how they can act till he has been sworn in. I have been interested in the agitation of the matter that is being made by Miss Helen Gould and the ministers of the east. I think that this is misdirected energy. If these people would expend half this amount of energy in the correction of existing evils they would accomplish much good."

Judge Norrell Talks.

Judge Norrell, who has just returned from a visit to his parents in Mississippi, in an interview with a Salt Lake Herald reporter said :

"There was some talk about the Roberts case, but not much. Those whom I talked with had an idea that Mr. Roberts only recently married another wife, which is not true. One gentleman, principal of a female college at Clinton, was very pronounced in his views on the 'Mormon' question, and expressed himself in favor of legislating the 'Mormon' Church out of existence." Judge Norrell reasoned with the gentleman and showed him that to carry out such a proposition would be in direct violation of the United States constitution, which guarantees the same rights to all religious denominations. "I told him," said Judge Norrell, "that if an unlawful course was permitted to be taken against the 'Mormon' Church, it would only be a short while before similar efforts would be directed toward other churches."

She Defends Roberts.

Salt Lake City Herald.

"The politicians are using Helen Gould's money to awaken sentimental twaddle against Congressman-elect Roberts, of Utah," said Mrs. Corinne Brown, or the Woodlawn Woman's Club, and chairman of the national industrial committee of the General Federation of Women's Clubs, Chicago, today.

"Every woman's club in Chicago has received a petition from the National Anti-Polygamy League, calling for signatures and declaring the Roberts case to be the most serious attack on the sacredness of the marriage tie which has been made in a quarter of a century."

At the meeting of the Woodlawn Woman's Club Mrs. Brown was up with her protest and refused to add her name to those of her club sisters. She said :

"This is a precious paper, filled with anti-Roberts gossip. Do you think it has been prepared since Helen Gould took her stand against Roberts? I believe it was in shape long ago and only waiting for

her \$6,000 donation to spread it broadcast over the country. I grant she is a superior woman, but the women of this country are not going into this subject logically. I tell you they are toadying to Helen Gould."

Mrs. Brown outlined her plea for charity by saying that Congressman-elect Roberts entered into polygamy before Utah was a state; that the United States accepted Utah; Roberts was chosen by Mormons as their representative at Washington. She continued :

"Congressman-elect Roberts supports his wives; he gives his children a name. There is a greater evil than this among our congressmen today. I have passed much time in Utah. I have seen many happy Mormon women. Polygamy is a social evil, but this is not the way to destroy it. There will be in Washington men who will fear Roberts, for he is fearless and he has brains."

East Tennessee Conference.

As scheduled, the East Tennessee Conference was held in Knoxville, Tenn., Nov. 11th and 12th. The Conference was a spiritual feast to the Saints and Elders and the spirit enjoyed by those present cannot be transmitted through a pencil and a sheet of paper: it is beyond human power—but those who have attended a conference of 'Mormon' Elders know that the pleasure there enjoyed is unspeakable.

The Elders of the Conference, forty-three in number, were all in Knoxville on the 10th. On the following morning at 10:30 o'clock Conference opened in the City Hall, which had been kindly tendered by the citizens for our meetings. The use of the hall was not obtained, however, without some opposition from those who had evidently forgotten that our sacred Constitution granted religious liberty.

Five public meetings were held and the attendance at each gradually increased, until Sunday night there was a fair representation of Knoxville's best citizens. That much good was done cannot be doubted; the sincerity of the Elders, and the earnest, convincing utterances of the speakers impressed all thinking men that they were guided by inspiration from the Master. The speakers were Presidents Ben E Rich and L. R. Anderson, of the Mission presidency; Elders George E. Maycock and Christo Hydahl, from the office; President Fletcher B. Hammond and Elders John Peterson, J. S. Worsley and Joseph R. Morrell.

The sermons of President Rich will long live in the minds of the people, as they were perfect treasures of good thought and contained depths of meaning unknown to the uninspired and ex-

pressed only by true servants of God. He praised the people of Knoxville for their liberality, and though they had done nothing more than their duty, it was more than many people had done for us.

President Rich impressed upon the people the necessity of new and continued revelation. He said in every age since the creation the people had believed that God had spoken to men in the past, believed that He would speak to men in the future; but the sin of every generation was that they rejected and denounced the testimony of the living prophets. The Pharisees believed in all dead prophets, but when Christ came, the greatest of all, they crucified Him. It is the mission of the devil to keep the world from believing new revelation. Satan does not care how much you believe in past revelation, but "Revelation is done away," is a song as old as the devil himself.

Priesthood meeting was held in the parlor of the Palace Hotel on Sunday morning. Each Elder had the privilege of expressing his feelings. All felt well spiritually and nearly all were enjoying good health.

Elder John Peterson was chosen to succeed Elder F. B. Hammond, soon to be released, as president of the conference.

The citizens of Knoxville have shown quite an interest in our work, much of which was awakened during the summer, when nightly meetings were conducted on the streets, and subsequently by the arrest of the Elders on trumped up charges.

The newspapers have been very fair toward us, and have shown us much courtesy, which we highly appreciate.

Jos. R. Morrell,
Clerk of Conference.

Philosopher.

The prejudice against the Mormons is something remarkable and unaccountable. Why is it? They have a right to their religious belief, and as much right to preach as the members of any other denomination. They are much more righteous and virtuous than their traducers and persecutors are. Persecution has always been one of the devil's strongest weapons, and it is remarkable that people in this day of enlightenment, especially in the United States, should engage in it. The old hypocrites or ignoramuses who approve of the action of the Missouri and Illinois mobs which drove the Mormons away from their homes in the dead of winter just before the exodus to the wilds of Utah, are of little or no use to the world, morally, and if those who are trying to break down the Latter Day Saints had accomplished half as much as they have for the benefit of mankind, they would be far more useful citizens than they now are.

THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, as its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Harkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those

who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternity of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

(From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more that menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

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BY PRESIDENT BRIGHAM YOUNG.

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Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

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by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Harkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reproaches;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it; if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

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who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity? that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternality of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

(From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her won-
anly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more that menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

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THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better—subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those

who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternality of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

(From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more that menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

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If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

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There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternity of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people. His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

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"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more than menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

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Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better-subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, as its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it; if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those

who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

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by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditionated, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way: who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it! if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

If Elders of Israel use language which is not proper for the lips of a Saint, such Elders are under condemnation, and the wrath of God abides upon them, those

who do it have not the love of truth in their hearts, they do not love and honor the truth because it is the truth, but because it is powerful, and they wish to join with the strongest party. Do they love light because it is light? virtue because it is virtue? righteousness because it is righteousness? No. But these principles are almighty in their influence, and like the tornado in the forest, they sweep all before them, no argument can weigh against them, all the philosophy, knowledge, and wisdom of men may be set in array against them, but they are like chaff before a mighty wind, or like the morning dew before the sun in its strength—such Elders embrace truth because it is all-powerful. When a man of God preaches the principles of the Gospel, all things give way before it, and some embrace it because it is so mighty. But by and bye those characters will fall out by the way, because the soil has not depth to nourish the seeds of truth. They receive it, but not the love of it; it dies, and they turn away.

If every person who has embraced the Gospel would love it as he loves his life, would not society wear a different aspect from that of the present?

I do not intend to enter into a detailed account of the acts of the people, they are themselves acquainted with them; people know how they themselves talk, and how their neighbors talk; how husband and wife agree in their own houses, and with their neighbors; and how parents and children dwell together. I need not tell these things, but if every heart were set upon doing right, we then should have Zion here. I will give you my reason for thinking so. It is because I have had it with me ever since I was baptized into this kingdom. I have not been without it from that day to this. I have therefore a good reason for the assertion I have made. I live and walk in Zion every day, and so do thousands of others in this Church and kingdom, they carry Zion with them, they have one of their own, and it is increasing, growing, and spreading continually. Suppose it spreads from heart to heart, from neighborhood to neighborhood, from city to city, and from nation to nation, how long would it be before the earth would become revolutionized, and the wheat gathered from among the tares? The wheat and tares, however, must grow together until harvest. I am not, therefore, disposed to separate them yet, for if we pluck up the tares before the harvest, we may destroy some of the good seed, therefore let them grow together, and by and bye the harvest will come.

There is another thing, brethren, which I wish you to keep constantly before your minds, that is with regard to your travels in life. You have read, in the Scriptures, that the children of men will be judged according to their works, whether they be good or bad. If a man's days be filled up with good works he will be rewarded accordingly. On the other hand, if his days be filled up with evil actions, he will receive according to those acts. This proves that we are in a state of exaltation, it proves that we can add to our knowledge, wisdom, and strength, and that we can add power to every attribute that God has given us. When will the people realize that this is the period of time in which they should commence to lay the foundation of their exaltation for time and eternity, that this is the time to conceive, and bring forth from the heart fruit to the honor and glory of God, as Jesus did—grow as He did from the child, become perfect, and be prepared to be raised to salvation?

You will find that this probation is the place to increase upon every little we receive, for the Lord gives line upon line to the children of men. When He reveals the plan of salvation, then is the time to fill up our days with good works.

Let us fill up our days with usefulness, do good to each other, and cease from all evil. Let every evil person forsake

his wickedness. If he be wicked in his words, or in his dealings, let him forsake those practices, and pursue a course of righteousness. Let every man and woman do this, and peace and joy will be the result.

A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternality of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth. We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS. (From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more than menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-

THE PLAN OF SALVATION.

Discourse Delivered at Salt Lake City, Utah, January 16, 1853.

BY PRESIDENT BRIGHAM YOUNG.

The plan of salvation, or, in other words, the redemption of fallen beings, is a subject that should occupy the attention of all intelligence that pertains to fallen beings. I do not like the term fallen beings, but I will say, subjected intelligence, which term suits me better-subjected to law, order, rule and government. All intelligences are deeply engaged in this grand object; not, however, having a correct understanding of the true principle thereof, they wander to and fro, some to the right, and some to the left. There is not a person in this world, who is endowed with a common share of intellect, but is laboring with all his power for salvation. Men vary in their efforts to obtain that object, still their individual conclusions are, that they will ultimately secure it. The merchant, for instance, seeks with unwearied diligence, by night and by day, facing misfortunes with a determined and persevering resistance, enduring losses by sea and by land, with an unshaken patience, to amass a sufficient amount of wealth to enable him to settle calmly down in the midst of plenty in some opulent city, walk in the higher classes of society, and perchance receive a worldly title, or worldly honor, and enjoy a freedom from all anxiety of business, and constraint by poverty, throughout the remainder of his life. He then supposes he has obtained salvation.

Descend from the busy, wealth-seeking middle classes to the humbler grade of society, and follow them in their various occupations and pursuits, and each one of them is seeking earnestly that which he imagines to be salvation. The poor, ragged, trembling mendicant, who is forced by hunger and cold to drag his feeble body from under some temporary shelter, to seek a bit of bread, or a coin from his more fortunate fellow-mortals, if he can only obtain a few crusts of bread to satisfy the hunger-worm that gnaws his vitals, and a few coppers to pay his lodgings, he has attained to the summit of his expectations, to what he sought for salvation, and he is comparatively happy, but his happiness vanishes with the shades of night, and his misery comes with the morning light. From the match-maker up to the tradesman, all have an end in view, which they suppose will bring to them salvation. King, courtier, commanders, officers, and common soldiers, the commodore and sailor before the mast, the fair-skinned Christian, and the dark-skinned savage, all, in their respective grades and spheres of action, have a certain point in view, which, if they can obtain, they suppose will put them in possession of salvation.

The Latter Day Saint, who is far from the bosom of the Church, whose home is in distant climes, sighs, and earnestly prays each day of his life for the Lord to open his way that he may mingle with his brethren in Zion, for he supposes that his happiness would then be complete, but in this his expectations will be in a measure vain, for happiness that is real and lasting in its nature cannot be enjoyed by mortals, for it is altogether out of keeping with this transitory state.

If a man's capacity be limited to the things of this world, if he reach no further than he can see with his eyes, feel with his hands, and understand with the ability of the natural man, still he is as earnestly engaged in securing his salvation, as others are, who possess a superior intellect, and are also pursuing the path of salvation, in their estimation, though it result in nothing more than a good name, or the honors of this world. Each, according to his capacity—to the natural organization of the human system, which is liable to be operated upon

by the circumstances and influences by which it is surrounded, is as eager to obtain that which he supposes is salvation as I am to obtain salvation in the Eternal world.

The object of a true salvation, correctly and minutely understood, changes the course of mankind. Persons who are taught by their teachers, friends, and acquaintances, are traditioned, from their youth up, into the belief that there is no God, or intelligent beings, other than those that they see with the natural eye, or naturally comprehend; that there is no hereafter; that at death all life and intelligence are annihilated. Such persons are as firm in their belief, and as strenuous in argument, in support of those doctrines, as others are in the belief of the existence of an Eternal God. The early customs and teachings of parents and friends, to a greater or less degree, influence the minds of children, but when they are disposed to inquire at the hands of Him who has eternal intelligence to impart to them, when their understandings are enlarged, when their minds are enlightened by the Spirit of truth, so that they can see things that are unseen by the natural eye, they may then be corrected in their doctrine and belief, and in their manner of life, but not until then.

How difficult it is to teach the natural man, who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years, has argued himself into the belief that his spirit is no more after his body sleeps in the grave, believe that his intelligence came from eternity, and is as eternal, "as the elements, or as the Gods." Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man. Talk to him about angels, heavens, God, immortality, and eternal lives, and it is like sounding brass, or a tinkling cymbal to his ears; it has no music to him; there is nothing in it that charms his senses, soothes his feelings, attracts his attention, or engages his affections, in the least; to him it is all vanity. To say that the human family are not seeking salvation, is contrary to my experience, and to the experience of every other person with whom I have any acquaintance. They are all for salvation, some in one way, and some in another; but all is darkness and confusion. If the Lord does not speak from heaven, and touch the eyes of their understanding by His Spirit, who can instruct or guide them to good? Who can give them words of eternal life? It is not in the power of man to do it; but when the Lord gives His Spirit to a person, or to a people, they can then hear, believe, and be instructed. An Elder of Israel may preach the principles of the Gospel, from first to last, as they were taught to him, to a congregation ignorant of them; but if he does not do it under the influence of the Spirit of the Lord, he cannot enlighten that congregation on those principles, it is impossible. Job said that "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Unless we enjoy that understanding in this probation, we cannot grow or increase, we cannot be made acquainted with the principles of truth and righteousness so as to become exalted. Admit that the Spirit of the Lord should give us understanding, what would it prove to us? It would prove to me, at least, and what I may safely say to this congregation, that Zion is here. Whenever we are disposed to give our-

selves perfectly to righteousness, to yield all the powers and faculties of the soul (which is the spirit and the body, and it is there where righteousness dwells); when we are swallowed up in the will of Him who has called us; when we enjoy the peace and the smiles of our Father in Heaven, the things of His Spirit, and all the blessings we are capacitated to receive and improve upon, then are we in Zion, that is Zion. What will produce the opposite? Hearkening and giving way to evil, nothing else will.

If a community of people are perfectly devoted to the cause of righteousness, truth, light, virtue, and every principle and attribute of the holy Gospel, we may say of that people, as the ancient Apostle said to his brethren, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" there is a throne for the Lord Almighty to sit and reign upon, there is a resting place for the Holy Ghost, there is a habitation of the Father and the Son. We are the temples of God, but when we are overcome of evil by yielding to temptation, we deprive ourselves of the privilege of the Father, the Son, and the Holy Ghost, taking up their abode and dwelling with us. We are the people, by our calling and profession, and ought to be by our daily works, of whom it should be truly said, "Ye are the temples of our God." Let me ask, what is there to prevent any person in this congregation from being so blessed, and becoming a holy temple fit for the in-dwelling of the Holy Ghost? Has any being in heaven or on earth done ought to prevent you from becoming so blessed? No, but why the people are not so privileged I will leave you to judge. I would to God that every soul who professes to be a Latter Day Saint was of that character, a holy temple for the in-dwelling of the Father, the Son, and the Holy Ghost, but it is not so. Is there any individual within the sound of my voice today, that has received the Holy Ghost through the principles of the Gospel, and at the same time has not received a love for them? I will answer that question. Wait and see who it is that falls out by the way; who it is in whom the seed of truth has been sown, but has not taken root; and then you will know the individuals who have received the truth, but have never received a love of it—they do not love it for itself. What a delightful aspect would this community present if all men and women, old and young, were disposed to leave off their own sins and follies, and overlook those of their neighbors; if they would cease watching their neighbors for iniquity, and watch that they themselves might be free from it; if they were trying with all their powers to sanctify the Lord in their hearts, and would prove, by their action, that they had received the truth and the love of it! if all individuals would watch themselves, that they do not speak against the Father, the Son, the Holy Ghost, nor in short against any being in heaven or on earth. Strange as this may appear, there have been men in this Church that have done it, and probably will be again! If this people would be careful not to do anything to displease the spirits of those who have lived on the earth, and have been justified, and have gone to rest, and would so conduct themselves that no reasonable being upon the face of the earth could find fault with them, what kind of society would we have? Why, every man's mouth would be filled with blessings, every man's hand would be put forth to do good, and every woman and child in all their intercourse would be praising God, and blessing each other. Would not Zion be here? It would. What hinders you from doing this? What is the Lord or the people doing to cause this one and that one to commit sin with a high hand, in secret and in the open streets?

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A few words more upon the subject of the eternal existence of the soul. It is hard for mankind to comprehend that principle.

The philosophers of the world will concede that the elements of which you and I are composed are eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be eternal. Let me ask this congregation, Can you realize the eternality of your own existence? Can you realize that the intelligence which you receive is eternal? I can comprehend this, just as well as I can that I am now in possession of it. It is as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence. If this congregation could comprehend that the intelligence that is in them is eternal in its nature and existence; if they could realize that when Saints pass through the veil, they are not dead, but have been laying the foundation in these tabernacles for exaltation, laying the foundation to become Gods, even the sons of God, and for crowns which they will yet receive—they would receive the truth in the love of it, live by it, and continue in it, until they receive all knowledge and wisdom, until they grow into eternity, and have the veil taken from before their eyes, to behold the handiworks of God among all people, His goings forth among the nations of the earth, and to discover the rule and law by which He governs. Then could they say of a truth, We acknowledge the hand of God in all things, all is right, Zion is here, in our own possession.

I have thus summed up, in a broken manner, that which I desired to speak. We are not able to comprehend all things, but we can continue to learn and grow, until all will be perfectly clear to our minds, which is a great privilege to enjoy—the blessing of an eternal increase. And the man or woman who lives worthily is now in a state of salvation.

Now, brethren, love the truth, and put a stop to every species of folly. How many there are who come to me to find fault with, and enter complaints against, their brethren, for some trifling thing, when I can see, in a moment, that they have received no intentional injury! They have no compassion on their brethren, but, having passed their judgment, insist that the criminal shall be punished. And why? Because he does not exactly come up to their standard of right and wrong! They feel to measure him by the "Iron Bedstead principle"—"if you are too long, you must be cut off; if too short, you must be stretched." Now this is the height of folly. I find that I have enough to do to watch myself. It is as much as I can do to get right, deal right, and act right. If we all should do this, there would be no difficulty, but in every man's mouth would be "May the Lord bless you." I feel happy, as I always told you. Brother Kimball has known me thirty years, twenty-one of which I have been in this Church; others have known me twenty years; and there are some here who knew me in England; I had Zion with me then, and I brought it with me to America again, and I now appeal to every man and woman if I have not had Zion with me from first entering into the Church to the present time! Light cleaves to light, and truth to truth. May God bless you. Amen.

THE ROBERTS CASE IN CONGRESS.

(From Page 411.)

"Christian" civilization, and shielded by American law, including the Utah Constitution—it could not have been made to appear that this American home was in danger if this man had been hauled before a justice of the peace and his guilt or innocence quietly ascertained. No; they must use this case for agitation purposes, to show the great republic what danger it is really in. I pass by all this now, however, and only point out in part the misrepresentations and falsehoods on which the agitation against the congressman from Utah and the people of that state is based, and by reason of which many worthy people are being misled and induced to join in a hue and cry over a question the real merits of which they know little or nothing.

The danger to the American home, in the protection of which this present agitation is invoked, and which is urged as its justification, does not lurk in the sun-blessed valleys of Utah, filled with farming villages, where domestic peace and happiness rise every day to greet the morn and crown the hours with quiet joy. The good people of New York City and other cities can find it much nearer home. In this city where I am writing—the city of Helen Gould—and I mention that lady's name with the profoundest respect and admiration for her good works, her womanly charity, and, withal, her broad-mindedness, and only regret that she has been misled in relation to conditions in Utah—but here in the city of her home within any thousand feet square may be found more that menaces the American home than ever existed, or I hope ever will exist, in the whole state of Utah. And knowing this it looks just a little ridiculous to see well-meaning reformers so far misled by misrepresentation of Utah affairs as to be found standing knee-deep in the swamps of social evils about them, vainly trying to tiptoe themselves into a position where they can peek over the rugged summits of the Rocky Mountains to find some desperate menace to the American home! Leave Utah alone; she is able and will work out her own salvation, if, indeed, she is not already as far along that road as any other state in the union.

B. H. ROBERTS.

New York, Nov. 17, 1899.

ABOUT ROBERTS.

Ministers at the Back of It.

The ministers are back of the fight on Mr. Roberts, which is all right enough, if they will confine their fight to the democratic party, which is alone responsible for his election; but the men of the cloth are seeking to make it appear that the church of which Mr. Roberts is a member is responsible, being desirous of a test case, to get polygamy recognized by the nation. In the latter instance they involve a lot of good republicans in a fight in which they have but little interest. Mr. Roberts was solely a democratic candidate, and the church had nothing whatever to do with his nomination or election.—Provo Enquirer.

A Montana Man's Opinion.

J. J. Hogan, of Missouli, Mont., recently visiting in Utah, says:

"There is not as much excitement in Utah over the crusade against Congressman-elect Roberts as you would suppose. The Mormon people are evidently think-